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## THE TIME TABLES AND SYLLABUS OF WORK OF A COMMONWEALTH SCHOOL.

PREVIOUS articles in the SCHOOL REVIEW<sup>1</sup> have shown Hoole's views on teaching and the organization of schools. But any account of Hoole would be incomplete which did not include a reference to the detailed courses of instruction which he draws up for the various forms of a school. The present article attempts to summarize Hoole's syllabus. The whole outline is given. No subject is omitted from Hoole's account. We are placed by Hoole in the position of seeing the actual curriculum of each form of what he would consider a good school of his time, and knowing the text-books employed in each.

This article will give the time tables as arranged by Hoole and will include points specially noted by him as to the working of each form.

### FORM I.

#### TIME TABLE AND SYLLABUS.

This form is to be employed one quarter or half a year in getting the introduction [*i. e.*, the Latin grammar] for parts and lessons, and as long in repeating the introduction at morning parts and reading the vocabulary for afternoon parts; saying the English rules for forenoon lessons. The little vocabulary for afternoon parts and *sententiae pueriles* for afternoon lessons and the principles of Christianity for Saturday lessons.

So that in one year's time this work may be fully complete, of preparing them for the Latin tongue by teaching them the perfect use of the accidence, and helping them to words, and how to vary them.

In the earliest stage of this form, where boys come ill prepared from the petty school—Hoole would have children's senses trained to observation so that the "inward senses of the child are instructed by the outward." He naturally recommends Comenius's *Orbis Pictus*, "if the dearness<sup>2</sup> of the book (by reason

<sup>1</sup> See the SCHOOL REVIEW, Vol. IX, pp. 433, 562, 583.

<sup>2</sup> By a reference to Clavell's *Catalogue of Books*, we see that in 1671, the price of the *Orbis Pictus* was five shillings.

of the brass cuts in it) did not make it too hard to come by. But where the book may be readily had (as who would not bestow four or five shillings more than ordinary to profit and please a son?), I would advise that a child should bring it with him at his first coming to a grammar school."

The teaching of these youngest pupils in Latin grammar Hoole says has "cost me more study and observation than any one point of my profession." He wishes to make three observations on the subject, because he sees so few schoolmasters able to "unman themselves" to the task of teaching children.

1. There is a great difference betwixt a man who teacheth and a child that is to be taught. [Hence] The more condescension is made to a child's capacity by proceeding orderly and plainly from what he knoweth already to what doth naturally and necessarily follow thereupon, the more easily he will learn.

As a counsel to teachers he adds:

Let the master ever mind where a child sticks and remove the impediments out of his way and his scholar will take pleasure, that he can go on in learning.

2. There is a great disproportion betwixt a child's capacity and the accidence itself.

The child is led by sense-perception; the accidence is learned by rote and memory.

3. It is one thing to learn the Latin tongue, or any other language, and another to learn the grammar, as a guide to it, or a means to attain the reason of it.

Hoole here enters very fully into his method for teaching the accidence. His method is further elaborated in his books: *Easie Introduction to Latin Grammar*, *Terminationes et Exempla*, his *Little Vocabulary*, and his translation of *Corderius*. He bitterly complains of children who come to school to learn grammar, but who cannot write:

By once writing they will better discern what they do than by ten times telling over; which makes me again press hard, that either a child may be able to write before he be put to the grammar school, or else be put to learn to write so soon as he comes thither. And alas poor child, how should he be made to go that wants his legs? If he go upon crutches it is but lamely. And how should he be taught grammar, which is the art of right writing as well as speaking, that cannot write at all? I wish they that take upon

them to teach boys grammar before they can write would but take upon them the trouble to teach one to speak well that cannot speak at all.

Hoole states that the objection generally urged is "that whilst children are young, their hands are unsteady, and therefore, they should go on at their books, till they grow more firm." He replies: "It will quickly be found a mere idle phansy, when such objectors shall see less children than their own every day practise fair writing and make more speedy progress at their books by so doing."

#### FORM II.

The second form is to be exercised in :

1. In repeating the *accidence* for morning parts.
2. In saying *Propria quae Maribus, Quae Genus, As in praesenti* for forenoon lessons.
3. In reading the larger vocabulary for noon parts.
4. In learning *Qui mihi*, and afterwards *Cato* for afternoon lessons on Mondays and Wednesdays, and *Puerilis Confabulatiunculae*, and afterwards *Corderii Colloquia*, on Tuesdays and Thursdays; and
5. Translating a verse out of English into Latin every evening at home, which they may bring to be corrected on Fridays, after all the week's repetitions ended and return written as fair as possibly they can write, on Saturday mornings, after examinations ended. And thus they may be made to know the genders of nouns and preter perfect tenses and supines of verbs, and initiated to speak and write true Latin in the compass of a second year. So that to children of betwixt seven and nine years of age, in regard of their remediless in animadvertency, I allow two whole years to practice them well in the rudiments or grounds of grammar.

In this form children are to have a little paper book (as indeed Roger Asham had, previously suggested in the *Schoolmaster*, in 1569), wherein they are to enter choice phrases, and to enable themselves from the beginning, on occasion, to speak according to their author's expressions and to avoid Anglicisms.

#### FORM III.

This form is to be employed about three-quarters of a year.

1. In reading four or six verses out of the Latin testament every morning, immediately after prayers.
2. In repeating syntaxis on Mondays, Tuesdays, and Wednesdays, and the *Accidence* and *Propria Quae Maribus*, etc., on Thursdays for morning parts.
3. In *Æsop's Fables* for forenoon lessons,

4. In *Janua Linguarum* for afternoon parts.
5. In *Mantuan* for afternoon lessons on Mondays and Wednesdays, and in *Helvicus's Colloquies* on Tuesdays and Thursdays.
6. In the assembly's Latin catechism on Saturdays for lessons.
7. In translating every night two verses out of the Proverbs into Latin, and two out of the Latin testament into English, which (with other dictated exercises) are to be corrected on Fridays, after repetitions ended and showed fair written on Saturday mornings; but because their wits are now ripened for the better understanding of grammar, and it is necessary for them to be made wholly acquainted with it, before they proceed to the exact reading of authors and making school exercises, I would have them spend one quarter of a year chiefly in getting *Figura* and *Prosodia*, and making daily repetition of the whole accidence and common grammar. So that this third year will be well bestowed in teaching children of betwixt nine and ten years of age the whole grammar, and the right use of it in a method answerable to their capacities, and not much differing from the common road of teaching.

As to *Æsop's Fables* Hoole says :

It is indeed a book of great antiquity and of more solid learning than most men think. . For in it many good lectures of morality which would not perhaps have been listened to, if they had been delivered in a plain and naked manner, being handsomely made up and vented in an epilogue do insinuate themselves into every man's mind.

It will be remembered that Locke translated *Æsop's Fables* for teaching purposes. Hoole would also have children in this form learn by heart passages from Latin poets, both to exercise their memories and to learn quantities of the syllables, abundance of matter for fancy, and the best choice of words and phrases for the expression of their mind.

In this form the pupils are to have a paper book in quarto, in which they are to enter various rules and exceptions, and note down "pregnant examples" from Latin authors.

From Form 3 onwards, pupils pass from the teaching of the usher to that of the master. Accordingly Hoole begins his "master's method" with Form 4. Before he ends his "usher's duty," he gives instructions to the master as to the tests to be employed to see if the pupil is ready for his care, that is to say, is he well up in grammar?

Hoole upholds the use of Lily's *Grammar*, not because he thinks it really a good book (he thinks "a far easier way may be taken") but for the following reasons :

1. Because no man can be assured that either his scholars will stick to him or that he shall continue with them until he have perfectly trained them in another grammar.

2. With frequent changes in grammar, children are like those that run from room to room, in a labyrinth, who know not whether they go backward or forward, nor which way to take towards the door; I mean they may be long conversant in grammar books and never understand the art itself.

3. Even if a master is successful with another grammar, he loses credit with those who follow Lily.

4. For scholarships and exhibitions Lily has to be got up at any rate *pro forma*.

5. Frequent repetition is necessary, whatever grammar is used. Pupils "may be as well habituated and perfected by Lily's *Grammar* as by any other," especially if "helps" are used.

Hoole further discusses the question how the grammar may be "more expeditiously" taught to those who begin to study it, when they have reached "years of discretion."

#### FORM IV.

Scholars of this form:

1. Every morning are to read six or ten verses (as formerly) out of the Latin testament into English, that thus they become well acquainted with the matter and words of that most holy book; and after they are acquainted with the Greek testament, they may proceed with it in like manner.

2. Every Thursday morning they are to repeat a part out of the Latin grammar, and say it all over once a quarter. Each pupil is to have a paper book of two quires in quarto, into which, under right heads, he is to note all niceties of grammar with which he meets. The older critical grammarians are to be consulted and perused. Every school should have its library, in which should be all the best grammars. Boys should then be encouraged to read them and refer what they like in them to its proper head.

3. On Mondays, Tuesdays, and Wednesdays, for morning parts, they are to have rhetoric. To enter them in that art of fine speaking, they may make use of *Elementa Rheotorices*, lately printed by Mr. Dugard, together with *Talaus* and *Butler*. They are to make a synopsis of Dugard, and with a commonplace book enter "whatever they like" from other writers in rhetoric.

4. Having passed through a course in rhetoric, they can give that time of morning parts to Greek grammar. "And because in learning this language as well as the Latin, we are to proceed by one rule which is most common and certain; I prefer Camden's *Greek Grammar*. . . . though perhaps it be not so facile or so complete as some latelier printed, especially those that are set out by my worthy friends, Mr. Busby, of Westminster, and Mr. Dugard of Merchant Taylors'."

The first quarter of a year should be taken up with going over Greek letters, divisions, accents, and parts of speech, articles, declensions, conjugations, adverbs, conjunctions, and prepositions, and exercises in writing (including accents). The next half year the whole grammar is covered. Every morning the pupils are to use their Greek testament after prayers, beginning with the Gospel of St. John.

If you would have them learn to speak Greek let them make use of Posselius's Dialogues, or Mr. Shirley's *Introductorium*, in English, Latin, and Greek. I commonly appointed Tuesday and Thursday afternoons for this employment, before or after my scholars had performed their other tasks.

5. Terence is to be read every Monday, Tuesday, Wednesday, and Thursday, for forenoon lessons, taking about half a page at a time till the pupils begin to relish him. Hoole gives comprehensive directions for teaching Terence. The most significant words and phrases are to be called out and entered into a pocket book.

6. Their afternoon parts on Mondays and Wednesdays may be in *Janua Latinae linguae*, which book should be often read over.

7. On Tuesdays and Thursdays in the afternoons some of Tullies's Epistles or the Epistles of Textor should be read. Either those collected formerly by Sturm, or those of late made use of in Westminster school may be read. The method followed should be that of Roger Ascham, viz., double translation. This should lead on to the writing of epistles. Two epistles should be written every week, one in answer to the other, "to be shown fair" on Saturdays.

8. Their afternoon lessons on Mondays and Wednesdays, for the first half-year at least, may be in Ovid's *De Tristibus* (six or eight verses at a lesson) to be repeated *memoriter*. Scholars are to try and write English verses, for help in writing which they should be encouraged to read George Herbert's poems and Quarles's poems. In the second half-year Ovid's *Metamorphoses* are to be read. They may translate four verses every night, out of *Wit's Commonwealth*, and say lessons on Saturdays in the assembly's catechism.

#### FORM V.

1. Pupils to read constantly twelve verses, at least, in the Greek testament, before parts.

2. Let them repeat the Latin and Greek grammars and *Elementa Rhetorices* on Thursday mornings.

3. Let them pronounce orations on Mondays, Tuesdays, and Wednesdays, instead of parts, out of Livy, etc.

4. Let their forenoon lessons on Mondays and Wednesdays be in Isocrates, for three quarters of a year, and for the fourth quarter in Theognis.

5. Let their forenoon lessons on Tuesdays and Thursdays be in Justin's *History*, and afterward in Cæsar's *Commentaries*, Lucius's *Florus*, or Erasmus' *Colloquies*.

6. Let their afternoon parts on Mondays and Tuesdays be in *Janua Linguarum Graeca*.

7. Their afternoon lessons should be in Virgil.

8. Let them on Tuesdays, in the afternoons, translate out of Greek, *Æsop's Fables*, *Ælian's Histories*, Epictetus, or Farnaby's *Epigrammata*.

9. Let them be employed weekly in making a theme, and,

10. In making a copy of verses.

11. On Saturdays, Nowel's catechism or the Palatinate catechism should be learnt.

As to the saying of orations, Hoole observes :

I must here thank that modest and ingenious gentleman, Mr. Edward Perkins, who was then my usher, for advising me to set upon it (the saying of orations). For I found nothing that I did formerly to put such a spirit into my scholars and to make them like so many nightingales, to contend who could *μάλιστα λιγώς* most melodiously, tune his voice and frame his style to pronounce and imitate the aforementioned orations.

The following are Hoole's hints toward the making of themes :

After you have showed them how to find matter<sup>1</sup> and where to help themselves with words and phrases, and in what order they are to dispose the parts, and what formulas they are to use in passing from one to another ; propound a theme to them in English and Latin, and let them strive who can soonest return you the best exordium in English and then who can render it into the best Latin, and so you may proceed to the narration and quite through every part of a theme, not tying them to the words of any author but giving them liberty to contract or enlarge or alter them as they please ; so that they still contend to go beyond them in purity of expression. This being done, you may dismiss them to adventure to make every one his own exercise in English and Latin, and to bring it fair written and be able to pronounce it distinctly *memoriter* at a time appointed.

These elaborate directions are followed by suggestions of a comprehensive kind for the making of all sorts of verses.

<sup>1</sup> This includes the making of short histories from Plutarch, Valerius Maximus, Justin, Cæsar, Florus, Livy, Pliny, Medulla Historiæ, Ælianus ; apologues and fables out of Æsop, Phædrus, Ovid, Natales Comes ; adagies from Erasmus, Drax, etc., hieroglyphics from Pierius and Causinus ; emblems and symbols from Alciat, Beza, Reusner, etc. ; ancient laws and customs from Plutarch, etc. ; witty sentences from *Golden Grove* (*i. e.*, by Jeremy Taylor), *Moral Philosophy*, *Sphinx Philosophica*, *Wil's Commonwealth*, *Horis Doctorum*, Tullies's sentences, *Demosthenis Sententiæ*, etc. ; rhetorical exornations out of Vossius, Farnaby, Butler, etc. ; topical places out of Causinus, Tresmarus, Orator extemporaneus, etc. ; descriptions of things natural and artificial, out of *Orbis Pictus*, Causinus, Plinius, etc.



## FORM VI.

The constant employment of the sixth form is :

1. To read twelve verses out of the Greek testament every morning before parts.
2. To repeat Latin and Greek grammar parts, and *Elementa rhetorices* every Thursday morning.
3. To learn the Hebrew tongue on Mondays, Tuesdays, and Wednesdays for morning parts. Buxtorf's *Grammar* is to be the text-book.
4. To read Hesiod, Homer, Pindar, and Lycophron for forenoon lessons on Mondays and Wednesdays.
5. Xenophon, Sophocles, Euripides, and Aristophanes on Tuesdays and Thursdays.
6. Laubegeois's *Breviarium Graecae Linguae* for afternoon parts on Mondays and Wednesdays.
7. Horace, Juvenal, Persius, Lucan, Seneca's *Tragedies*, Martial, and Plautus for afternoon lessons on Mondays and Wednesdays.
8. Lucian's *Select Dialogues* and Pontani's *Progymnasmata Latinitatis* on Tuesday afternoons, and
9. Tullie's *Orations*, Pliny's *Panegyrics*, Quintilian's *Declamations* on Thursday afternoons, and Goodwin's *Antiquities* at leisure times.
10. Their exercises for oratory should be to make themes, orations, and declamations, Latin, Greek, and Hebrew; and for poetry to make verses upon such themes as are appointed them every week.
11. And to exercise themselves in anagrams, epigrams, epitaphs, epithalamias, eclogues, and acrostics, English, Latin, Greek, and Hebrew.
12. The catechisms to be used are Nowell and Birket in Greek, and the Church Catechism in Hebrew.

Hoole contemplates that some boys may study other oriental languages besides Hebrew.

This sixth form [says Hoole] is looked upon as the main credit of a school, and the master commonly delighteth most in teaching it, because therein he seems to reap the fruit of those labors which he hath bestowed formerly. His care, therefore, is to exercise them in everything that may complete a scholar, that whether they be privately examined or upon any public solemnity required to show their parts, they may satisfy them that desire an account, and gain to themselves applause.

As to his whole scheme for the six forms, Hoole claims :

In six years' time (which children commonly squander away, if they be not continued at the school, after they can read English and write well) they may easily attain to such knowledge in the Latin, Greek, and Hebrew tongues, as is requisite to furnish them for future studies in the universities, or to enable them for any ingenuous profession or employment.

It should be added that Charles Hoole gives in a "Note of school authors most proper for every form of scholars in a grammar school" a list of 250 books. This includes texts of classical authors, grammars, vocabularies, dictionaries, fables, dialogues, rhetoric, oratory, epistles, and books on the composition of themes, verses, oratory, letters, apophthegms, epigrams, anthologies, phrases. He would have at hand in the school library "the succinctest and choicest authors for matters of humanity, divinity, medicine, and law." The encyclopædia of knowledge thus opened up compels quite a high respect for the aims of a school with such a curriculum. The mental discipline involved in the ready reading of Latin and fair acquaintance with Greek, to say nothing of Hebrew, is undoubtedly great, if the work were thorough. But the exacting nature of the work in composition in themes, verses, letter-writing, and oratory is even more striking. The program of studies is indeed appalling to the modern schoolmaster, but Hoole's statement of a school curriculum at least makes intelligible the position that Milton in his *Tractate* was unconscious of suggesting an impracticable course of instruction. Hoole is almost Miltonic in his demands on the schoolboy. But we can hardly call Hoole impracticable. For did not Anthony-a'-Wood say of him, "the generality of the youth under him were instructed to a miracle?"

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